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Miscellany.

MEMOIR OF SARAH SALWA.

Galway, Saratoga Co. July, 1823.

To the Editor of the Christian Herald.

MY DEAR SIR,

When I first read to you the following memorial, many months ago, I intended to furnish it for publication in your Miscellany at an early period. But so constantly and so variously have I been occupied with concerns, the particulars of which you very well know, that until now I have never seen the time when I could conveniently copy it for the press.

SAMUEL NOTT, Jun.

MEMORIAL OF SARAH SALWA, *an African girl, who died in the New-York Hospital, Sept. 1822, about 18 years of age.*

THIS poor girl was born about the year 1804. Her parents were then living, as is supposed, on one of the Comero Islands, between the Island of Madagascar and the main, or on the eastern coast of Africa itself. They were, doubtless, the most ignorant and degraded Heathens or Mahomedans, and spent their lives without the knowledge of the true God, or deliverance from sin, or the hope of a better existence. Into such a family, far away from the light of the Gospel, poor Sarah was born. What was the history of her early childhood, or even the name of her parents, or what name they gave her, I could never learn. She always said that her parents were dead, and that she lived in her own country with her aunt. At the time when God was directing the attention of my brethren and myself to the heathen of India, I suppose her to have been living a little ignorant orphan in the gloom of Africa, three thousand miles from those heathen whom we were designing to teach. She had no knowledge and no teachers: no means and no prospect of emerging from her native darkness into the light of Christianity, and of becoming a child of God and a joint heir with Christ. I cast my eyes back upon her miserable orphanage, and see her, amidst the play of childhood, the adopted inmate of a hut thousands of miles away from even the dawning of Christianity, and even to this day deeply shrouded in the night of Pagan or Mahomedan darkness—eleven years ago a poor, unnoticed outcast from Christ, without a friend but that kind and merciful Father, whom she knew not, but who was about to lead her away from her home and country, that He might bring her home at last to his own presence and glory.

The steps of God's condescending and gracious providence, in redeeming her from the low estate in which she was born, are worthy of high admiration. Let no one think it beneath him to trace

the progress of so humble a history. That history which hopefully ends in the holiness and glory of heaven is made sacred by its end. The more obscure and void its commencement and its progress, the more glorious is the lustre thrown back from its splendid consummation.

It might have been about the beginning of the year 1812, that this poor girl, as she was playing about her own home, was kidnapped by the Arabs, with the design of carrying her to a distant land and selling her into Mahomedan slavery. She used to say that she travelled many days before she came to the ship, and this leads me to think her more probably a native of the coast of Zangueben. She was now to be a slave—an ignorant, sensual, wicked, whip-driven slave, in a Mahomedan family. Yet this was the first movement of Providence in introducing her, as I trust, into the freedom of the children of God.

How long she remained in the power of the Arabs I never learned, nor when she was brought to Bombay. It might have been at the very same time that the two ships were entering the harbour—one, bearing the ministers of the Lord Jesus, to proclaim his mercy, and the *other*, the slave-holding followers of the false prophet. Little thought they how all their movements were directed by the despised Jesus, and what a signal redemption awaited the meanest of their captives. On her being discovered in Bombay as a slave, she was released by the British government, and will for ever be, I trust, one of the trophies of the philanthropy and piety of Mr. Wilberforce, so deservedly honoured by the simple title, THE FRIEND OF AFRICA.

It was in the month of June, 1813, about four months after the arrival of the missionaries in Bombay, that one of the magistrates of police requested us to receive this redeemed captive into our family, and bring her up as a servant. We consented, with the provision that we might relinquish our charge if we should not be permitted to remain in India. I well remember the morning when the poor child, with her little bundle, came riding upon a little ox-cart,* to our house at Mazagau. She had scarcely yet recovered from the small pox, and was then about nine years of age, but knew nothing, and could do nothing. She had apparently no knowledge of her native language, and had no opportunity to use it if she had. She had obtained a very little knowledge of the Hindoost'hanees, and thus furnished, she was entering the abode of English people to acquire human and divine knowledge. Poor ignorant thing, she was abused and laughed at by the Hindoos and Mussulmans around us, and particularly when we began to teach her to read, and to adopt our own habits.

There was at this time, as is well known, every prospect that we should be forcibly sent from India to Europe, though we were enabled to maintain a prevailing hope that God would permit us to stay. In this uncertainty we did not consider Sarah as a fixed member of our family. She abode with us however, but without the

* Every reader may not know that oxen are used in India for conveyance, as conveniently as horses here, and that they will trot as fast.

baptismal mark of membership and of initiation into the church of Christ, because we did not feel prepared to assume that full spiritual charge which that ordinance requires, and which we should be unable to render in case of our being sent away.

Sarah was not bright to learn—and she had, from our first knowledge of her, a peculiar natural, perhaps national, obstinacy of temper, which caused her to make slow progress in our habits and language; though perhaps as rapid as should have been expected from a child, who at nine years of age found herself in a family, not of one new language and one new people, but of four languages, and of four different sorts of people. After some violent struggles the poor girl became more and more teachable, and even at the early period before our leaving India; particularly is it distinctly remembered with what visible awe and reverence she was struck, when, for the first time, she was made to apprehend that there is a God who is constantly seeing us, and watching our feelings and our conduct: and that even from that time, though sometimes the subject of punishment, she was affected, and recalled from her errors to apparent penitence, principally by the endeavour to revive in her mind the fear of God.

When, in June 1815, after she had been with us two years, it became my duty, on account of ill health, to leave India, it was very painful to us to find ourselves obliged to leave the poor girl behind. It was however impossible for me to deposite the requisite £100, which should be the pledge that she should not remain in England after our arrival there. On our departure therefore, as the remaining missionaries were without families, we committed her to the care of a pious female friend, who already had a similar charge in her own family, and hoped she would be able to commit her to some other who would kindly regard her spiritual interests. We sailed for England June 21, 1815, and were soon out of sight of the island of Bombay and the shores of India. The poor girl was left to go we knew not whither, to be we knew not what.

But Providence had not yet loosened us from our charge. On the night of the 22d it was discovered that the ship had sprung a leak; and when I looked out upon the sea on the morning of the 23d, I saw it strewed with the cargo thrown overboard; all was bustle in preparation for the moment when we must betake ourselves to the boats; the ship was again pointing towards Bombay, and dismay was seated on every countenance. I shall never forget the anxieties of that day and of the ensuing scene; nor that hope of deliverance which rested upon Him who, when on earth, stilled the raging sea, nor the anxious, hoping recurrence to my mind of these lines:

“If I am found in Jesus’ hands,
“My soul will ne’er be lost.”

In the afternoon of the 23d we again saw land, and thought it possible that we might make the harbour of Bombay; and none but those who have been in a similar situation can imagine the alternation of hope and fear, as we were nearing the island, and even

seeing the town itself beyond the projecting Island of Collaber, whose shoals and rocks seemed about to intercept our safe return to port. At length, about 4 P. M. there remained but to sail onward and dash our leaky ship upon the rocks, or to come to an almost anchor upon a lee shore, and await a possible deliverance or an awful death. At anchor and with scarcely a momentary hope, we lay in sight of the port from which we had just sailed, for the next twenty-four hours, while the port was shut by the strong monsoon wind which excluded us. How dismal was that sleepless night, spent by myself in the care of my two infant children, and hourly exposed to sink with my whole family into a watery grave, or to have our lifeless bodies washed upon the shore. The signal gun, fired every five minutes during that long night, rendered the scene on board still more awful; and, as we afterwards learnt, kept our friends and a great population in anxious wakefulness on shore. Nor did the light of day bring us relief: the same dismaying prospect was before us until 4 P. M. when Providence sent us relief from shore. After some trying delays we landed about 4 P. M. on Sabbath the 25th, the day succeeding, and went immediately to the house of the friend in whose care poor Sarah was left; and for whose sake it was not beneath the condescension of Providence to turn us back, that he might bless us, in making us a blessing to one of the meanest of his people. We were now detained three months, and Sarah entered our family again. During this interval she was advised by the benevolent magistrate of police who first put her under our care, to petition government for a permission to go with us, on the peculiar grounds belonging to her case. This magistrate drew up for her the following petition, which after explanation, the poor girl, then about 11 years of age, signed in her own awkward hand.

*To the Right Honourable Sir EVAN NEPEAN, Baronet, Governor
and President in council.*

The Petition of Sarah Salwa humbly sheweth,

That your Petitioner is a native of the coast of Africa, and was brought to Bombay as a slave three years ago, when she was set at liberty by the humanity of the British laws.

That your petitioner having entered the service of Mrs. Nott, has been by her carefully educated and brought up as a servant, and has been instructed in the principles of the Christian religion.

That the health of Mrs. Nott's family having compelled them to leave this country, and to proceed to England on their way to America, this petitioner was desirous of accompanying her benefactress to that country.

That Mr. and Mrs. Nott having taken their passage in the General Stewart, Capt. Robb, this petitioner was mentioned as being to accompany them in the capacity of a female servant.

That an objection was made, that she could not be taken unless a deposit of 800 rupees was made at the treasury, as is usual in the case of female servants natives of India.

That Mr. Nott not having it in his power to advance this sum,

she was informed, to her great grief, that she could not accomplish her desire.

That this petitioner is since advised that the regulation in question, which was made for the protection of the natives of India, to return them from England to their homes, does not apply to her case, and she feels that to be compelled to remain in Bombay where she has no relatives, no connections nor friends, and which is not her country, desirous as she is of going to America, would to her be a serious misfortune, and could not be in the intention of the regulation.

That as a free woman and a British subject, she trusts she will be permitted to embrace this opportunity of improving her condition in life.

That finally your petitioner submits herself to the wisdom and humanity of your honourable Board, and prays, that on a full consideration of her case, you will be pleased to grant permission to Capt. Robb to receive her on board the General Stewart without any deposit, and thus avert the intolerable evil which she must suffer by being confined to a country not her own, and by having her reasonable prospects of a comfortable, though humble settlement in life defeated. And your petitioner will ever pray.

(Signed)

SARAH SALWA.

This petition I carried to his Excellency Sir Evan Nepean, and entered into a long conversation on her case, in which he took a lively interest. He gave it as his own opinion, that the prayer of the petition might be consistently granted, but said that it was necessary first to refer it to the Advocate-General. The Advocate-General gave a contrary opinion, and proposed as a substitute the giving of a bond by responsible persons, which would be forfeited only on condition of her remaining in England. On learning this opinion, the benevolent Magistrate above named, and another gentleman, whose various and constant kindness I shall never forget, deposited, without my knowledge, the 800 rupees, and furnished me with a copy of the treasurer's receipt. This money was refunded in the course of rather more than a year, on the reception of evidence that Sarah had left England for America. If any one thinks that the subject of this memorial was totally unworthy either of so much concern, or even of so particular a detail, let them endeavour to view in her whole history the care and watchfulness of the Father of us all, whose kind and guardian providence directed the hearts of others to her spiritual and eternal welfare.

It was not until this time that we did fairly and fully adopt Sarah as a member of our family, and now she was baptized by our friend and brother the Rev. Gordon Hall, who had administered that ordinance to our two children.

We re-embarked for England on board the General Stewart, on the 8th October, 1815, and having Sarah now with us. About the last of June, 1816, we sailed from Gravesend for New-York, where we arrived on the 14th August. From that period to August, 1821,

she experienced no peculiar vicissitudes, but exhibited from year to year peculiar and interesting traits of character. She continued at intervals to exhibit the fault, which appeared in very great vigour when she first entered our family at Bombay, viz. a rigid obstinacy of temper. This rendered her occasionally exceedingly stubborn and perverse—and particularly discontented with her subjection to us. With this exception, I look back upon her life with great interest. She seemed in her ordinary life to live uncommonly in the fear of God. The most effectual government over her was, to attempt to revive in her mind *the fear of God*—a sentiment which I sometimes think she never utterly lost, from the time when she first seemed so awed with the thought of Him who seeth all things, while living in Bombay. I never knew her to steal, or even pilfer the smallest article of food; or lie, or even attempt to conceal a fault. She would always give immediate and correct information, when by her own carelessness she had done any mischief. In all these things she seemed evidently influenced by *the fear of God*.

Besides the general impression she seemed to entertain of God, she was at times evidently and deeply anxious for her soul, sensible that she was a sinner, and desirous to have her sins forgiven, and as we believe, maintained, very constantly, secret prayer. She was uniformly ready to receive instruction, though slow to learn. She was a strict observer of the Sabbath, and I have no recollection of ever having the necessity of rebuking her for trifling or playing on that day, and found her ever careful to keep the children from their usual amusements. She would cheerfully attend to the religious instructions of the Sabbath, and apparently took a great interest in repeating, as she did with great solemnity, Watts' catechism for children. And often has she sat down and continued by the hour together, quietly submitting to the questioning of a child much younger than herself, and constantly endeavouring to preserve in the little circle, that sobriety and attention which was suitable to the employment and the day. She was trusty and faithful in an uncommon degree; and when left in the care of children would never indulge them in any thing contrary to the wishes of their parents, and was uniformly careful of their moral and religious conduct.

Notwithstanding these very favourable symptoms, her temper seemed often to prevail; when blamed she would be discontented and dissatisfied; a disposition which was much promoted by intercourse with other servants without principle.

She continued a member of my family until August, 1821. When we had made at that time all our preparations to depart, according to our custom at that season, to Connecticut, she came and told us that she did not wish to go into the country. We did not think it our duty to leave her behind, and told her that she must go. We were much surprised and distressed to find that evening, that she had left our house, taking with her a little bundle of clothes and her bible. I spent that evening and the next morning in great anxiety in search of her. After having learnt that she was likely to find a proper situation, and committed her case to the attention

of a faithful friend, we sailed according to our previous arrangements. On our return we found her at service, and gave her such advice and encouragement as we thought she needed, but did not think it best to make any effort to bring her back to our family; for we supposed it better for her, to watch over her, and see her occasionally. This we did, and I was always happy to learn that she maintained a very regular and sober life; that she continued to abhor and to avoid all sorts of vice, to keep holy the Sabbath day, and to be desirous of religious instruction.

I had not seen her for two or three months, when in September, 1822, during the prevalence of the yellow fever, and after my family had retired to Connecticut, I inquired after her again, and learned that she was sick, and in the New-York Hospital. I immediately went to see her, and found her threatened with consumption. She said she was sorry that she had left us, and added, in her imperfect English, that "she was discouraged to leave us." That she was *encouraged* to do so, and made discontented by others, we had ever believed, and our fears were great that when she should feel herself away from control, she would fall into bad company, and make swift progress to ruin. I was much gratified in being disappointed, and especially to find on this painful visit that she condemned her own conduct, and was deeply sensible of her sinfulness in the sight of God. She said she felt afraid she was not prepared to die, but prayed that for Christ's sake all her sins might be pardoned. I talked to her of the grace and kindness of God through Christ, and particularly of his kindness in bringing her from her own dark land to the light of the gospel. She was much affected, and I felt more than ever the hope that a good work had been begun in her soul, which would be perfected in the day of the Lord Jesus. After committing her case specially to the worthy and pious Superintendent of the hospital, I left her, little thinking that I should see her no more on earth. Her disease advanced more rapidly than I expected; and when I visited the hospital again after an absence, the length of which I now regret, I learned that she was dead, with a sensation of sorrow, I have thought somewhat like that which I should feel in losing one of my own children, but with many tears of joy as well as grief, when I learned that to every appearance, she slept in Jesus. In her last hours, Sarah did not want the care and the guidance of a christian friend, and I feel indebted as for a personal favour to Mrs. Wetmore, who frequently read to her, and conversed with her. From her I learn, that she appeared constantly humble for sin, patient in her sufferings, and relying only upon Christ, as her Saviour from deserved punishment. The last four days especially, she appeared constantly engaged in prayer, and often called upon Jesus in terms that showed that she had learned to love him, and rejoice in him. The last words which the nurse heard her utter were, "Sweet Jesus, take me!"

* * * * *

And I will not doubt, I cannot doubt, that He did take to HIMSELF this poor heathen orphan; and that now, a *perfect saint*, she is looking back upon her low estate, and adoring that kind and gracious Providence which led her through a way which she knew

not, from the darkness and sin of her own native land, to the land of heavenly rest. There, blessed be his name, I will believe she rests, notwithstanding her miserable birth, her ignorance, and her faults. **FIRST** of all *her* family and tribe, on whom the gospel ever shone! *First* gone of *my own* family to heaven! May we who remain behind—may my children, washed in the same baptism, follow her as she followed Christ, and rest at last in peace. This memorial is sent forth not to honour one in the lowest condition of human life; for she has reached, I trust, that place, where the humble are so exalted as to be beyond all human praise; but,

1. To honour the mysterious and gracious Providence of God, which watched and guided, so carefully and kindly, this poor helpless orphan, and made her *rich*, while the rich and honourable of the world, who trust in their riches and honour, are sent empty away.

2. As a warning to young servants, not to listen to those who would excite their discontent, nor to yield to the occasional murmurings of their own minds; and more especially as an example to them of truth, honesty, fidelity, Sabbath-keeping, and the fear of God, so much the more worthy their attention, as these traits were shown by one who, at nine years of age, was an utter stranger to christianity, and even to the English language, through which she was to learn it.

3. As an encouragement to parents, and all entrusted with the education of children; this child did not enter a christian family until she was nine years old, and was slow to learn their language; yet by God's blessing upon very imperfect labours, she became, in a few years, hopefully prepared for heaven.

4. As an evidence that the missionaries, and the christian public, have not laboured and given in vain for the Bombay mission, I confess, in this one event, I have enjoyed a rich reward for my own portion of labour and trial in it.

5. As an encouragement to the continuance of labour and charity, in the effort to convert and save mankind; this is only one specimen of that grace which is rich towards all, which will have all men to be saved.

6. As a solemn warning to those who have and abuse the light of the gospel: eleven years ago Sarah was the last person likely to find the way to heaven. Whither from the poor darkened hut where her parents lived, or where she spent her orphanage, should she, poor child, turn or go to find the way to heaven? But *there are last which shall be first*: there are also **FIRST** which shall be **LAST**. Yes, I fear, there are many, many, many born amidst the light of christianity, taught in its precepts, warned by its awful threatenings, invited to its forgiveness and to its eternal peace, who will be *thrust down to hell*.

SAMUEL NOTT, Jun.

Review.

THE LITERARY FOUNTAINS HEALED : a Sermon preached in the chapel of the College of New-Jersey, March 9th, 1823. By SAMUEL MILLER, D. D. Professor in the Theological Seminary at Princeton. Trenton. Printed by George Sherman. 1823.

There is something extremely interesting in following our country through its scenes of trial and rejoicing, to the present time. Its mornings have not always shone forth so brightly as they do at present, for the stream of its prosperity has not always flowed with a tide so full and overpowering. But we have the satisfaction of knowing, that amid all its fluctuations, learning and religion have exerted an influence to elevate and humanize its character. Through their silent operations, we are now blest with the sight of an hitherto unattempted government, pursuing its steady course, exerting the happiest influence on less-favoured nations, and nourishing within its own bosom many institutions on which the eye of benevolence and humanity delights to dwell. It is pleasing indeed to contemplate a land, which, but a few years ago was a wilderness, sending its missionaries to the distant abodes of ignorance and sin. But it is still more pleasing to witness the flourishing state of its literary and theological institutions, which have educated its missionaries, clergymen, philosophers, and statesmen; those stars which shine so brightly in the firmament of our nation's glory. One of the first acts of the forefathers of New-England was to found a college, and it was founded amid the prayers and hopes of the pious and patriotic. Their laudable example has been so well imitated, that within the bounds of most of our states, may be seen one or more of these institutions, pouring forth their gowned tenants, and crowning them with the wreaths of science. This almost universal attention to the diffusion of knowledge, may much of it be attributed to the example of European nations, but more to the impulse given us by our revolutionary struggle, and the inspiring spirit of our own free government.

We are glad that such a thing has been thought of as a day of fasting and prayer for colleges, and that the professors and students of our Theological Seminaries have thought themselves bound to encourage it by their influence. It was this fast which afforded occasion for the delivery of the sermon that stands at the head of this article: a sermon which we introduce to our readers, not so much for the purpose of discussing its merits, as of again presenting to the public the subject of which it treats.

Our colleges have such an important and obvious influence on the religious state of our land, that we wonder christians have not seen it, and been more interested on their behalf. If there are any of our institutions which Satan would rejoice to possess, they are these; for, let them once become immoral, and sin walks unfettered throughout our borders. If there are any whose posses-

sion would add glory to the church of Christ, they are these : for let piety reign within them, and they become so many points from which the beams of heavenly wisdom irradiate, to refine, to elevate, and to save.

The influence of our colleges diffuses itself over all our land. It is seen and felt in all those institutions which reflect honour on our country, and render its people happy. Not only does the very existence of the three learned professions depend upon them, but there is not, in all our land, an individual whose happiness they do not in a greater or less degree affect. He may be a settler in our western wilderness ; he may be one of those almost solitary beings who inhabit the fastnesses of our mountains ; he may be a sailor on the broad ocean ; he may be the tenant of a public prison, or a slave held in criminal bondage ; yet in all these untoward circumstances, his *modicum* of happiness is increased by the flourishing state of these institutions. Perhaps it is even entirely dependant upon them. For let these never have existed, and where would have been our Brainerds, Mills', and Worcesters ? Where our Education, Tract, Missionary, and Colonization Societies ? Where our statesmen, our civil liberties, our prosperity as a people, our happiness as a nation ? Where that refinement of feeling which sympathizes with the sons of sorrow, which stretches forth the hand to unmanacle the slave or enlighten the ignorant, and bids the streams of kindness flow wherever they can wash away the taints of sin, or alleviate the woes of the miserable ? If our colleges had not existed, this country might still have remained in its primeval barbarism : could they now be blotted out for ever, it must become enveloped in a cloud of still deeper ignorance. Every individual who is blessed with a public education becomes himself the patron of learning, and in whatever situation he may be placed, contributes to elevate the character of those around him. He is anxious that the people among whom he resides should be furnished with an able minister, and that their children should be taught by competent instructors. In these, and many other ways, do these institutions disseminate intellectual light, without which our government could not exist. Thus may they be deemed the sources of every thing excellent in our political administration, of every thing ennobling in our national character, or praiseworthy in our benevolent exertions.

Such is the influence of our colleges in their present state. But let them become the strong holds of infidelity, and they will send forth streams of moral impurity to inundate our land, which will roll their dark and poisonous tide, bearing on its bosom millions to the gulf of perdition. We trust Heaven will preserve them from a fate like this. But if they be neglected by the Christian church, the experience of ages can furnish examples enough to show that they may become the sinks of impurity, and the most powerful engines of Satan. It is not the refinement of science, or the empire of reason, that will preserve them from the introduction of false doctrines, nor even the worst forms of infidelity. The learned faculties of the German universities can lower down our religion

to a mere human invention, and in the last century could originate and establish the Society of Illuminees, whose ultimate object was the destruction of civil government, of social virtue, and the religion of Jesus. Reason and knowledge cannot keep them pure; their sources must be cleansed by the salt of divine grace. The wisdom from above must mingle its more ethereal light with that of human science.

But, although the influence of our colleges is already salutary, that influence might become still more so. A man of public education may do good by patronizing learning; but if the flame of piety has been kindled in his heart, his usefulness will be increased an hundred-fold. The power which his knowledge gives him will be exerted in promoting the interests of religion as well as those of learning. Here, then, is the point to which Christians should direct their prayers. They should pray for revivals in our Colleges, that they may send forth a greater number of pious young men, who may extend the triumphs of religion in the world.

We have often heard it said that the souls of men are equally valuable, and that it is wrong to make greater exertions for the salvation of one than of another. We too, believe that all men are alike condemned in the sight of God. But we think that the conversion of a Paul, or Voltaire, is more to be desired than that of the slave in bondage. And we think so because their conversion will be most productive of good to others. On this principle we say that a revival in our colleges is most earnestly to be prayed for, and Christians are most criminal in neglecting to pray for it.

But it is needless to say more on the important influence our colleges are calculated to exert. The view which the author of the discourse has taken of the subject, is perhaps more impressive. It more particularly regards the character of students in college, and the necessity of piety in these institutions, to preserve the youth from dissipation and sin. His text is Kings, ii. 21.

Our author says, that, should our "Literary Fountains" become poisoned, "all patriots as well as all pious men, ought to regard such Institutions with grief and abhorrence; and all who love human happiness ought daily and fervently to pray that they may be *healed*."

Picture to your imaginations for a moment a college thus corrupt; thus abounding with moral poison. Suppose the instructors to be able, diligent, and faithful; the laws to be excellent; and the endeavours to execute them to be of the most vigilant and paternal character. But suppose, amid all this, a large number of the pupils to be, as far as they dare to be, licentious in principle and profligate in practice. Suppose them to be constantly contriving how far they can go, in eluding the vigilance, and trampling on the authority of their teachers. Suppose their midnight orgies to be marked with profaneness, with blasphemy, with drunkenness, with gambling, and with every species of immoral practice to which they are presented with an opportunity and a temptation. In short, suppose a large number of the members of the Institution to be in the habit of regarding every act of dissipation and profligacy in which they can indulge without falling under the lash of discipline, as so much clear gain, and as

indicating genius and spirit. Suppose such habits to be *prevalent* in a college—and I will appeal to every hearer—nay, I will confidently appeal to the gayest and most licentious of you all—whether you would be willing—whether in *judgment* and in *conscience* you *could* be willing to send a dearly beloved relative to such an institution? No! I am confident you could not. The veriest youth would be thought a demon, who should wish or advise it. pp. 17, 18.

The author supposes now, that “fond, anxious and virtuous parents” select this place for the education of “a beloved and ingenuous son.”

See this promising and precious young man taking his place in the Institution supposed, with raised expectations of what he is to find in a band of ingenuous and honourable youth, and with many resolutions that he will strive to be equal to the best of them in all that is praiseworthy. He casts an eye around him, with a view to the selection of his particular associates. He sees, perhaps, some, who appear, at first view, among the most polished, amiable, and attractive of the whole number; and he trusts to appearances and first impressions. He sees not that they are “*whited sepulchres*.” He sees not that, with all their high pretensions to gentility and honourable feeling, they can lie, and deceive, and cheat, and indulge, covertly, in the most degrading vices. He sees not, that, after pledging their truth and honour to obey every law, they are ready to break every one, with as little hesitation or misgiving as the most abandoned highwayman demands a purse: and yet, that, all this notwithstanding, they expect to be regarded as “gentlemen,” and young “men of honour,” and are ready to pursue with the utmost vengeance the slightest whisper of suspicion to the contrary. This he sees not at first—he is taken with their plausible appearance and manners, and seeks their society. Like the Harpies, in fabled story, they fasten upon him with greater voracity, but with less of disgusting exterior, than those obscene birds. He becomes their captive; secretly thinking that he shall gain from them, at any rate, a knowledge of the world, and that, if he find their deportment otherwise than he could wish, it will be in his power to withdraw from their society at any moment. He frequents their company. He goes freely into their apartments. Here they begin to disclose their true character. Their language and habits at first shock him: but in a little while he becomes familiar with both—next a partaker in them: and at length as corrupt and shameless as any of their number. After a few months, perhaps, his parents come to see their beloved son, or he goes home to spend a vacation. But O, how changed! He is no longer the pleasant and docile youth whom they so lately dismissed from their anxious and tender embrace. On the contrary, his downcast eye, his inflamed visage, his love of the intoxicating glass, his impatience of control, his readiness to “*make a mock at sin*,” and perhaps his unblushing profaneness and profligacy—but too plainly inform them that the principles of his education have fled, and that, without a miracle, he is a lost youth; lost to them, and lost to his country. pp. 19—21.

We are far from thinking that the Rev. Professor has indulged in an exaggerated description of the demoralizing influence of such a college. The process of seduction which he has described is true *to the life*. We believe that its prototype may already be found in many of our colleges. We do not wish to say that our colleges are peculiarly immoral, but that there are always some in them who

go about, apparently, "seeking whom they may devour." We ourselves have seen an "ingenuous and virtuous youth" enter college with the fairest prospects; the lightning of genius flashed in his eye, the bloom of health mantled on his cheek, the accents of kindness distilled from his lips, and innocence and joy nestled like the twin doves of peace in his bosom. We saw him again. His animated look was gone: gone the blush of innocence. His countenance bore the marks of conscious guilt. He had been corrupted by bad example, he had drunk the chalice of pleasure, and was reeling into the gulf of perdition. Now it is not generally the case that all who enter our seminaries of learning become thus corrupt, but they are in *danger*; and they will continue to be in danger until our colleges possess a character more eminently pious. They ought to be as efficient in improving the heart, as they are in expanding the mind. The anxious parent ought not to be tortured with the reflection that his son, when in these seminaries, is in the midst of the most powerful temptations. Let Christians pray with all their fervour in behalf of these institutions, and revivals would become more frequent in them, and the results of collegiate education more happy.

Nothing but religion, (and we trust we shall be believed when we assert it,) nothing but religion will make our colleges what they should be; nothing but this will effectually keep the feet of the unwary youth from sliding.

We may speculate and philosophize as we please about other remedies for the corrupt tendencies of human nature; but they will all be in vain. The "strong man armed" can never be cast out until one stronger than he comes and takes up his abode in the soul. We may tell young men, every day that we live, of the wisdom and happiness of virtue. We may prove to them, with all the force of demonstration, and with all the impressiveness of the most perfect eloquence, that the path of temperance, industry, and undeviating regularity is, in every respect, the wisest course. We may assure them, that it is as much their happiness and honour, as it is their duty, to be all their instructors ought to require or wish. We may tell them all this, and they will fully believe us. They know that it is so. Their judgments and their consciences are decided in favour of all that we say. But, ah! the heart is not gained. When, therefore, passion pleads; when the syren voice of pleasure calls—away they hasten, "as an ox goeth to the slaughter." pp. 24, 25.

The christian who has never enjoyed the blessings of a public education, cannot feel this subject with the force with which he feels it who has himself experienced the trials and seductions to which the student is exposed. The habits of speculation which the industrious student acquires, act in opposition to the power of religion. Religion consists in a great degree in feeling, and these speculative habits have a tendency to chill that class of moral feelings upon which religion chiefly operates. A mind of the character of which we speak, reasons on the doctrines of religion as it rea-

sons on other subjects, and in the midst of all its cool philosophy, these doctrines fall upon it as powerless

"As moonlight cold on the cold snow."

Ambition, too, holds out to him Utopian schemes, which he is ever on the stretch to realize. It nourishes unholy passions in his heart, and draws him away from the alluring calls of mercy. The obscene mythology and polluted sentiments of the ancients foster his natural depravity, and excite trains of thought which cannot be cherished in the bosom of chastity and virtue. Amid all these evils, where is the star to guide, and the arm to protect? That star is the Star of Bethlehem: that arm is the arm of the Almighty. And will not the guidance and protection which they need be afforded? Yes, we answer—if Christians will do their duty by directing their united petitions in behalf of our colleges to the Lord of hosts.

We rejoice that so good an example has been placed before our fellow Christians, by the observance of this fast for our literary institutions. We wish that such a day may annually be observed by all the American churches. The results would be the happiest that can be conceived. The prejudices which so many very good Christians have against colleges and students would by these means be removed. The whole Christian community would feel a deeper interest in the dissemination of learning, and would have their own minds expanded by more liberal views. The pious members of college would be encouraged to increased exertion for the salvation of their classmates, and the Spirit of God would descend on these institutions; the "Literary Fountains" would be "healed," "so that there shall not be from them any more barrenness or death in the land."

How pleasant would it be if these institutions could always be under the regulation of Christian principle. How much easier would be government on the part of officers, and obedience on that of students. The humanizing influence of learning and religion would be combined, and the excellencies of one would reach those faults to which the other could not penetrate. Hosts of Mills' and Brainerds would be trained up for the service of the church, and the conversion of the world would go forward with unparalleled rapidity and power.

Intelligence.

GERMANY.—ASYLUM FOR JEWS.

The following communications were addressed by Count Von Der Recke to Mr. Jadownicky, who translated them from the German, and transmitted them to the board of directors of the American Society for Meliorating the Condition of the Jews. They will be read with interest and pleasure by Christians, and by every reflecting and benevolent Jew. They are a triumphant refutation of the charge, that all plans to improve the spiritual and temporal condition of that interesting portion of the human family, are visionary.

Something, it will be seen, has been already done, and through the instrumentality of a single individual; and if Christians more generally harmonized on this subject, and manifested more of the zeal and enterprise of this benevolent nobleman, we should, with the blessing of God, soon see greater things than these. The believer in Old Testament prophecy did not, indeed, want *this* proof, that Jew and Gentile can be associated together in one fold, under one shepherd. Infidels alone deny this. Yet it must encourage his heart, and strengthen his hands in his efforts to graft the branch which has been broken off into the olive tree. Such things partially realize the visions of the seers, and cherish the joyful anticipation of that day, when the Jews shall be brought in with the fulness of the Gentile nations.

[Editor of Israel's Advocate.]

Düsseldorf, April 11, 1823.

DEARLY BELOVED FRIEND,

My thoughts and my heart have often been with you. I have almost incessantly accompanied you with my prayers. Your letters have exceedingly comforted my heart, and have given to my gloomy life of faith, hours of sunshine, and oftentimes new courage, in the great field of labours. Daily I intended to write to you, frequently I commenced a letter, but, continually interrupted, it remained unfinished. I desired to give you all the details of our proceedings here, but was prevented until now, by the great pressure of my business in the concerns of the establishment. I cannot tell you how many difficulties the work at Düsseldorf had to encounter before it became, in some degree, according to my wishes. I took possession of Düsseldorf in the month of April last, without having a single individual in whom I could confide; but I struggled through, in the sure and joyful confidence that the Lord would not forsake me. In the day time all the external concerns of the asylum laid upon me, and in the evening and night I answered the most necessary letters, until I sunk down through fatigue. Yes, my dear friend, I cannot tell you how difficult it was for me to endure in these troubles; and besides all this, I had many afflictions and persecutions, and that from Christians. In this situation I indeed wanted spirit and inclination to write to you. For joyful news I could not give; and thus I waited in hope of better times. These are now appearing as a reward and triumph of faith, which you will see from the statement and view of our establishment, which I have annexed to my letter, for the information of your society.

All the Jewish youth I have here are in the right way not only to become real christians, but also active mechanics. Besides them, there are here three Jewish girls. One young man more has just come, and many others are on their way hither. Mr. Simon, from Arolsen, a licensed preacher, who is living with me, was also a Jew, but was baptized when young. He is a humble devoted disciple of Jesus, and a faithful witness and teacher of the truth to the Jews under my care.

Your letters and communications I have duly received, and I fervently thank the Lord that he has heard my prayers, been with you,

and given you wisdom and grace when you were in need of them. May he be still with you and bless you, according to the riches of his goodness. To excite an interest for the cause of the Jews in Germany also, I publish your communications by extracts. I have also issued addresses to all benevolent associations in Germany, for co-operation in our work at Düsselthal. We are already pretty numerous here. About eighty christian children, of both sexes, among whom the grace of God is richly displayed, live happy and contented in our asylum. With the Jews of the institution, we are something like 120 persons, to whom the hand of the Lord gives, out of free grace, daily bread, and to whom, Oh admire his mercy ! to whom unto this time no good thing has been wanting. True, I live here entirely separated from my parents and family, but amidst such immensely great labours that I have no time either to mourn my separation or to feel my desolated situation.

If the establishing of a Jewish settlement in America goes on so favourably as a beginning has been made, I shall continue in my endeavours of preparing settlers for that station ; omit the erection of houses for individual Jewish colonists around this place, but teach them the art of cultivation, and enlarge the workshops, and prepare useful mechanics. I expect, daily, brother Marc from Frankfort, to preside over an institution established not long since at Stockamp, a little estate of mine in this vicinity ; the object of which is to educate such of the Jewish converts as have talents, for the gospel ministry, for teachers of schools, and for missionary labours. Mr. Simon, who came here with his good lady in May last, from Rotterdam, has been living at Stockamp since that time. He is now gone to see his old father, the Rabbi at Sloppa, in Poland, and to preach the gospel to him ; and he intends to embark for America next year, together with twelve young Jews. All my friends desire to be affectionately remembered to you. They have not forgotten you in their prayers before the throne of grace. Let this encourage you in your labours for the good of your brethren, according to the flesh. Yes, my dear friend, let us continue to labour while it is day, looking to heaven for a divine blessing upon our small endeavours to meliorate the condition of the ancient covenant people.

Farewell, my dear friend and brother. Jesus be with you, and bless you richly. Remember me most cordially to brother Frey, and give my best respects to all the members of the board. In the arms of love I embrace you as my brother in the Lord.

ADELBERT COUNT VON DER RECKE AND VOLLMARSTEIN.

Note.—Mr. Simon, of Arolsen, and Mr. Simon, of Poland, are two distinct persons.—*Translator.*

A BRIEF ACCOUNT OF THE COLONY INSTITUTION AT DUSSELTHAL.

For many years it has appeared to me a matter of great importance, and has been a real concern of my heart, to effect a melioration in the moral condition of the Jews, by more salutary means than have hitherto been adopted. For this purpose, I desired to

establish a colony of converted Jews, entirely separated from the mass of Christians. I very soon however saw, that the Jews, in such a manner insulated, would, although renewed in spirit, yet remain Jews in habits and customs, and most likely stand solitary in the midst of Christendom. I therefore resolved on a plan, to unite the Jewish proselytes with an Institution I had already on hand, and whose object is, to receive poor youth of deceased, or of criminal and disorderly parents, and give them an education that will preserve them from mendicity, or following the bad examples of their wicked parents.

In the prosecution of this plan, I bought the estate Düsselthal, formerly constituting a Roman Catholic convent, near Dusseldorf, on the river Rhine, with the intention of locating there the asylum for the poor forsaken youth, and of appropriating a part of the buildings, and all the lands belonging to, and laying without the walls of Dusselthal, to a colony for the Jewish proselytes, in such a manner that a house be built for, and a few acres of land assigned to each colonist:—and that within the walls all possible kinds of trades be established, and carried on for the benefit of the general institution; and in which the Jewish proselytes, in common with the youth of the other asylum, should receive instruction. An elementary school, in which the common branches of education be taught, and Jewish as well as Christian children received, should afford also to the illiterate convert, an opportunity of improving himself in neglected sciences—a Chapel erected at the expense of both institutions, and a minister of the Gospel supported by both, should serve for their edification and religious instruction. The whole establishment should have a Treasurer, and he be obliged to keep special account of each branch, and conscientiously expend the money received, only for the object for which it has been given. Into the general Treasury of the united Institutions, the proselytes, as well as the youth of the other asylum, pay their fixed price for board and tuition, either by themselves, or from the treasury of their respective Institutions. It will be left to the choice of the convert, after having finished his apprenticeship, to remove into a distant part of the world, or to settle as a colonist on the lands of Dusselthal, and pursue his trade or husbandry. To carry all this into execution, we have, until this time, been incessantly at work, and with the small means that were at our command, done incredibly much.

What in a very short period has already been accomplished, may here be mentioned. We must not, however, expect very considerable results; for how could we reasonably expect this, since the work only began lately. To raise our edifice we needed first a foundation, and then building materials; with patience we must now await the products. A germ that has just begun to shoot, can not be expected to be at once matured; a developement must first take place. Would you have a glorious work brought about? Its single elements must be prepared, and then by means of these, the gradual progress of the whole becomes possible. Such was the case with the greatest and most glorious work, the spreading of Christianity;

wherefore our Lord compares it to a mustard seed. And so it is with our small work here. It has only taken a beginning ; for it is not yet a year since Dusselthal became the Lord's property ; that is, a property wholly and exclusively dedicated to his service, and the advancement of the kingdom of his Christ. These are only the first elements for building up a little Zion here ; but if we continue to labour in faith, and grow not weary of our work, we shall see its walls raised, its watchmen placed over it ; and by the gracious aid of the divine Spirit, a people of the Lord gathered into it from among the descendants of faithful Abraham.

Dusselthal presents one of the most suitable localities for such an undertaking. Besides the main point, the spiritual pasture which an increasing flock of Jewish disciples of our Saviour will find here, by the institution for forsaken youth, they will want no external benefits necessary for such a colony. A large two story house, with wings, to which, if circumstances require it, an addition can easily be made, enables us to afford shelter to a number of persons immediately. Should colonists come, we shall proceed to erect little houses for them ; and likewise enlarge our factories and workshops if many should come desirous of learning a trade. We would also keep the object in view, to open a refuge to the poor Jews who are desirous of embracing Christianity ; to assign them a place, where provision is made for, and they could uninterruptedly seek after, the real salvation of their souls ; and where, at the same time, they could improve themselves for becoming useful members of society, and be secured against necessity and want. Children and adult persons can here find reception, as the accompanying circulars show, which I have distributed throughout Germany. They have here liberty and space to settle and support themselves by trade or husbandry. Care will be taken especially to give to the Jewish youth as complete instruction as possible, in practical Christianity. For this purpose, an able minister of the Gospel, whose heart is enflamed with love for the salvation of the Jews, shall be employed as soon as we are able to make out a call for him. For although we have found the man qualified for that office, we have not yet found the means for his support. For the present, the more immediate spiritual superintendence of the converts is entrusted to the care of Mr. Simon, a young divine of eminent piety and zeal, from Arolsen, in the province of Waldeck. The reason of there being as yet so few Jews comparatively, within our walls, may well be ascribed principally, to our want of having an able clergyman stationed here, and without him we could neither receive our converts by baptism into the church, nor give regular instruction to those seeking after truth. When our Institution shall be supplied with a faithful pastor, the proselytes will have every possible opportunity, both of hearing the whole counsel of the God of their fathers, and of acquiring those sciences which are useful and necessary in common life. As to the latter, we introduce various professions and trades into our establishment, and communicate the knowledge of them to our pupils, according to their different talents and abilities.

I would give here a true statement of what we have already done towards the advancement of this object. An extensive farm belongs to Dusselthal, on which agriculture, the breeding of cattle, and the whole business of farming, are cultivated on as large a scale as possible. This enables us to give to the proselyte, who has relish for it, the best practical instructions, and the fairest opportunities of acquiring this branch of active industry, which, as a colonist, whether it be his intention to settle here or in the contemplated colony in North America, or any where else, is indispensably necessary for him; by which, also, he can easily find a support in our country, and which will always be of great value to him, even if, in the providence of God, he should hereafter be destined to follow another occupation. Connected with this branch is the finer art of gardening, to the acquirement of which various opportunities are afforded to the pupil by a large garden, kept in the best state of cultivation. A fourfold mill work, driven by the Dussel stream, presents a fair opportunity to a young man wishing to make himself master of this art. No less does a large brewery and malt-house to a person desirous of becoming acquainted with this business. The baking establishment also takes apprentices, as do the tailor, shoemaker, and saddler shops. Joinery and turnery are practised, and the youth instructed in the making of them. A waggon-maker's shop and a smithery have been established, and are ready to receive apprentices. A glazier and a varnisher will also take some youth in their business. Cotton and silk weaving we are about to introduce. To render assistance to those whom a weak constitution of body should deny the acquirement and practice of one of the above trades, we have introduced wool-spinning, the fabrication of paste-board articles, of balls, of hair and wire chains; and finally, a school in which maps and copperplate prints are coloured. This affords to the ingenious, who by delicate health are unfit for harder labour, an easy and pleasant employment, which promises a sufficient profit for the necessities of life. Those who display extraordinary talents and abilities can be trained up in our institution for school-masters. Nevertheless, they must acquire a trade besides, in order to have more sure means of procuring their living. It is not our object and design to educate the young Jewish converts for missionaries. The missionary life, unassuming and most self-denying as it is, appears to the youth in a different aspect, and they often cherish only a desire to traverse the world, and have their names in the public prints, while anxious to be educated for a missionary. But we would give them a general education, and train them up to an active and industrious life, teaching them a trade, by which they may earn their own bread; and if in riper age they are called by the grace of God to a spiritual office, and they be willing to exchange comfort and ease for the toils and labours of a missionary, then indeed they will prove by action what they feel within their hearts.

This, is in a short compass, what by the grace of our Lord has been brought about in less than a year's time. Innumerable difficulties and oppositions have, by the aid of our blessed Saviour, al-

ready been overcome in faith ; it only requires continuing to labour with faith and patience, and the work will undoubtedly prosper.

As I said before, the results of our first labours must not be expected to be considerable. Something, however, has already been done for the salvation of immortal souls, which, to the praise of Almighty God, I would mention here briefly. A Jewish orphan boy, from Hamburg, found wandering about, begging alms, was received, and hopefully gained over to the truth. He has talents, and we willingly concur in his wishes of becoming a schoolmaster, and give him an education accordingly. Another boy, who loved the Lord Jesus, and was added to a Christian church in the vicinity of Frankfort, was sent here for instruction, of which he stood much in need. He received such, and followeth the occupation of a barber. A man of about thirty years, from France, who was formerly a Jewish teacher, was brought from darkness into the gospel light, and received, by a public profession of his faith, into a Christian church in Frankfurth. He is attending here a course of instruction, preparatory to the office of Christian teacher. A youth from Denmark, whom we found in a very sad condition, in the highway to misery, we received as an enemy to Christianity, but he became soon a warm friend to it. He at first engaged in joinery, but we have since thought it best to give him as an apprentice to a silk weaver. A Jewish teacher from Hesse, quite an elderly man, who in the eleventh hour tasted that the Lord was gracious, found a refuge here, and is engaged in transcribing. A youth from the vicinity of the Rhine, lately baptized, who formerly followed mercantile business, is devoting himself to gardening. An elderly man from Hanau, converted to the Christian faith, sought for a refuge, and found it here ; he is employed in domestic occupations. A youth from Cassel, lately baptized, pursues the saddler's trade. A young boy from Amsterdam, was recommended to us by government, his parents being under their care in the house of correction. A young man from Warsaw, formerly a Jewish teacher, became converted, and served the missionary Hoff as an interpreter. Mr. Hoff sent him to us to be taught a trade, and the young man chose the tailor's trade.

From the above communication we may perceive how far, by the grace of God, the work has advanced, and that it is in a progressing condition.

O let us all, who know and love the Lord, advance with all the means and power with which we are favoured, the further unfolding and extension of his kingdom, in hope, in durable activeness, and in confidence of Him who will be with us all the days until the end of the world, and who looks with blessing upon all works undertaken in filial confidence. O that we may never get weary, but combat manly for the standard of Christ, for the salvation of Israel. That we also esteem no sacrifice too great to bring to Him, who did not esteem his life too dear to give as a ransom for our sins.

O that we were one in love, and active faith, and the Jews could bear testimony that we are real disciples of Christ.

Translation of a Hebrew Card, circulated by order of Count Von Der Recke.

INFORMATION FOR THE CHILDREN OF ISRAEL.

In Düsseldorf, near Dusseldorf, is an institution for poor forsaken children, where Jewish children also will be received, without expense to their parents, to be instructed in the principles of christianity, and afterward to be taught useful trades. Boys and adults likewise, who are desirous of being instructed in the christian religion, and to learn a trade, will find here a comfortable asylum. Beloved brethren of the house of Israel, improve this invitation! Consider what belongs to your peace! If you have no peace—which you cannot have, because no one hath it who hath no living faith in Christ; hearken then to the entreaty, and seek peace and rest for your immortal souls by Jesus, who is the true Messiah, blessed for ever. Amen.

SUMMARY.

Installations.—The Rev. WILLIAM D. SNODGRASS, Pastor of the Murray-street Presbyterian Church and Congregation in this city, on the 24th of September. Sermon by the Rev. Dr. Macauley; Rev. Mr. Phillips prayed; charge to the pastor by the Rev. Mr. McCarree; charge to the people by the Rev. Mr. McLeod.

The Rev. SAMUEL NOTT, Jun. late missionary at Bombay, was installed pastor of the Presbyterian Church and Congregation in the West Parish of Galway, Saratoga County, N. Y.

Ordination.—The Rev. John Blatchford was ordained to the office of Minister of the Gospel, and installed Pastor of the Congregations of North and South Pittstown, Schenectady Co. on the 13th of August last. The Rev. Dr. Romeyn preached the sermon from John, iv. 34. The charge to the pastor was delivered by his father, the Rev. Dr. Blatchford, of Lansingburgh, and the other parts of the service were conducted by the Rev. Messrs. Rossiter, Tomb, Beman, and Rodgers.

On the 6th of August, Mr. C. R. Duffie, of this city, was ordained Deacon, and the Rev. G. W. Doane, Priest, by the Right Rev. Bishop Hobart. The Rev. Mr. Berrian delivered the exhortation.

Young Men's Bible Society.—The young men of this city have held several meetings, and formed a society under the above designation, with the most flattering prospects of greatly aiding the Bible cause. The business of the society is entrusted to a president, six vice-presidents, corresponding and recording secretary, a treasurer, and thirty managers. Those young men who wish to become members (and we hope there are many) may apply to Horatio Gillet, *President*, Silas Butler, Jun. *Treasurer*, or to any of the other officers and managers.

Western Indians.—The Rev. Drs. Milledoler and Spring have visited the Tuscarora, Seneca, and Cataraugus Missions, in this state, on behalf of the United Foreign Missionary Society. They were absent from the city six weeks, during which time they preached and received collections and donations at various places, in aid of the society's funds.

Episcopal Church in Ohio.—We understand that Bishop Chace, of Ohio, intends visiting England, for the purpose of soliciting aid to promote the interests of the Protestant Episcopal Church in Ohio. It is but a few years since this state was formed into a diocese, but during that time much has been done by the bishop and his presbyters, to promote the cause of religion there, and we hope his intended mission will be attended with success.

The Right Rev. Bishop Hobart sailed for Liverpool in the ship Meteor, Captain Gardner, on the 24th ult. We understand that he intends visiting England and the south of Europe for the benefit of his health, which has been much impaired for some time past.

New York Sunday School Union Society—The society held its semi-annual meeting on Thursday last. The Rev. JAMES MILNOR, D. D. President, took the chair. The meeting was opened with prayer, and reports from twenty-seven schools were

read, which represented them as being in prosperous circumstances. The President offered a few remarks, and noticed, with regret, the small number of reports, compared to the whole number of schools (which is now forty nine) in connexion with the Union. It is extremely important that these meetings should be attended by the teachers, and that reports should always be made. The committee depend upon these reports for the information which they need in conducting the affairs of the society; and it cannot be less interesting or important to the conductors of the schools to communicate to the board the result of their arduous and pious endeavours to benefit the children of our city. There has been an acknowledged deficiency in our Sunday School statistics. It is desirable to know how many persons receive the benefits of these institutions, and how many children and adults there are in our city who need this benefit, and then we might show how entirely inadequate is the amount of what is now done. We hope in our next to commence a series of statements on this subject, which are in preparation. Any information which will aid our inquiries (left at the office) will be thankfully received.

Auburn Seminary.—The Presbyterian Theological Seminary, established in the village of Auburn, at the head of Owasco lake, has lately received considerable addition to its funds, and is placed in circumstances which promise to make it a lasting benefit to the western part, and, indeed, to the whole of our state. The Rev. JAS. RICHARDS, D. D. of Newark, N. J. has been appointed Professor of Theology. A gentleman in this city has endowed this professorship with \$15,000. The Rev. Samuel H. Cox, of this city, has spent several weeks in an agency in behalf of the seminary. He visited a number of towns in the western part of the state, and he collected in money and in notes \$2,087 70 towards endowing a professorship.

Andover Theological Seminary.—The annual examination took place on the 24th of September. Twenty-four young gentlemen, of the junior class, recited in Hebrew and Greek, and sixty-seven read dissertations. The following gentlemen compose the senior class, which left the institution this year, viz.:—J. H. Breck, J. L. Burnap, B. F. Clarke, E. Frost, J. C. Goss, W. L. Buffett, G. Sheldon, J. Hyde, J. Oakes, J. Kimball, S. Worcester, M. Chase, H. A. Parsons, E. Gridley, G. P. King, W. W. Niles, S. Peck, N. W. Fiske, C. Isham, L. Bacon.

West-Chester Auxiliary Bible Society.—This society celebrated its anniversary on the 3d of September. Benjamin Isaacs, Esq. presided, assisted by Judge Kenneys. Addresses were delivered by the Rev. Dr. Milnor, Foreign Secretary of the American Bible Society, and John Nitchie, Esq. who attended as delegates from the parent society; also by the Hon. William Jay, (secretary of the society,) the Rev. Mr. Saunders, Rev. Mr. Nichols, and Mr. William Sing. The Rev. S. Constant, Rev. Mr. Green, Judge White, and James Guion, Esq. likewise took part in the proceedings. The report was read by Judge Jay, and ordered to be printed.

REVIVALS OF RELIGION.

New-York.

Augusta.—About the first of June last, the Church in this place was favoured with the commencement of a revival, which has continued to this time. The promises of God, and the discreet zeal, and earnest supplications of the Church and Minister, may lead them to expect still greater blessings. Many impenitent sinners have been led to seek the Lord Jesus Christ, and through grace, and “not according to their works,” have obtained “hope of eternal life, which God, that cannot lie, promised before the world began.” The number who have thus been turned from “darkness to light,” is between 80 and 90, and many others are anxiously inquiring what they must do to be saved. These showers of mercy are extending Westward from Augusta, where, in several neighbourhoods, there are favourable indications of an extensive out-pouring of the Holy Spirit. May the Lord grant it, and increase still more and more the *faith* and *strength* of his children, until the *red men*, as well as the white, shall all turn to the Lord, when “the desert shall rejoice, and blossom as the rose.”

The Rev. Mr. Lane commenced his labours at Augusta in February last, at which time the state of religion bore a most unfavourable aspect. In compliance with his request, this notice is very brief, and we shall cheerfully wait the fulfilment of his promise, of a more particular account of this glorious work of God.

Fredonia.—There is a revival in the Baptist Church here, twenty-five have lately been added.

At Sand Lake, Milan, and Granville, in this state, the Lord has poured out his Holy Spirit, and some have been added to the church.

OBITUARY.

For the Christian Herald.

REV. HENRY CHAPMAN.

DIED—In West-Hartwick, Otsego county, state of New-York, on the morning of the 30th of August, 1823, the Rev Henry Chapman, aged 46 years, after the short illness of two hours and a half! The Rev. Henry Chapman was born in Tolland, Conn. July 23, 1777, graduated in Yale College in 1805, and was ordained to the work of the gospel ministry early in January, 1807. He was occasionally employed as a missionary, and had the pastoral care of the congregational church in Burlington, in the aforesaid county of Otsego, until the summer of 1811, when he removed to West-Hartwick, (since called Hartwick Village,) and was installed over that church, where he continued his ministerial labours until his death. During the last twelve years of his ministry he performed several tours of missionary labour in the neighbouring towns, in most of which his labours were remarkably blessed. Mr. Chapman's literary acquirements were respectable and usefully employed, both in feeding his flock, and in instructing several young men for the gospel ministry. As a missionary, Mr. Chapman was self-denied and indefatigable, declaring the *whole message*, as Jesus his master had commanded. As the stated pastor of his flock, he was diligent, persevering, faithful, patient, and unwearied; as a minister of the gospel, he was of a clear and comprehensive mind, sound in the faith, of a discerning judgment, tender, affectionate, and eminently pious; he was, emphatically, a *man of prayer*, and his labours have been greatly blessed. As a man, he was retiring and modest, kind-hearted, regular in his habits, plain and simple in his manners. As a member, in the first place, of the Union Association, and in the last place, of the Otsego Presbytery, he was eminently useful; not saying much, but speaking to the point, keeping the truth in view, and steadily pursuing it, with an even, unruffled temper and disposition. As a citizen, he was hospitable, kind, friendly, and universally esteemed and beloved; as a husband, he was kind and affectionate; and as a father, exercising his authority with mildness and affection. Thus qualified, the Rev. Henry Chapman promised fair to be long a useful minister of the gospel. His church and congregation looked forward to his labours among them with the most pleasing anticipations, and his friends were all looking for a long continuance of his useful and amiable life. But, alas! all their cheering hopes were blasted in a moment; yea, in an unexpected, unlooked-for hour the messenger came, and the disciple went to meet his Lord. This death has occasioned a *wide breach*: a breach painful to the church of Christ in this section of the country; a breach peculiarly distressing to the Presbyterian church in West-Hartwick, and to his afflicted companion and children.

Reader, reflect on this sudden and afflictive providence! The Rev Henry Chapman was a man in good health, firm constitution, and in the prime of life. therefore, depend not on these things. Reflect on his *sudden death*, and prepare to meet your God, for in such a day and hour as ye think not, the Son of man cometh.

For the Christian Herald.

A GOOD OLD LADY.

The following account of a truly venerable female, who has lately departed this life, is copied from the National Aegis. Such virtues as composed her character deserve to be held up for imitation.

W. P.

DIED—In Hardwick, Feb. 19, 1823, Widow MERCY PAIGE, (relict of Deacon William Paige, of that place,) in the 104th year of her age. Her virtues exceeded the general class of mankind as much as her age. She was a pattern worthy of imitation in every thing desirable among women. As a neighbour, she was kind and charitable; as a wife, loving and condescending; as a mother, she was tender and affectionate; as a christian, she was beloved of all the church, of which she was a member nearly ninety years. She never was subject to those wild imaginations of the enthusiast, nor those cold, sour, and bigoted notions of the superstitious, but was always cheerful, without partiality, and without hypocrisy; and, as to in-

dustry, she exceeded all others of her acquaintance, and her strength was equal to her days. When she was between 90 and 100 years old, she spun more than a maid's day's work in a day, for a week together, of woollen yarn, of a superior quality. She was so amiable in her several relations in life, that even envy never dared to speak reproachfully of her. She had seven children, and never lost one until she was 97 years old. She never had any sickness, and as she lived happy, (for her disposition was such that nothing could make her otherwise,) she came to her grave at full age, like a shock of corn that is fully ripe. She breathed her last, to appearance, without pain, and without a struggle or a groan; and we trust that she inherits the promised blessings of those that trust in the Lord.

REV. ISAIAH Y. JOHNSTON.

DIED—At Schodack Landing, on the 23d Sept. after a short illness, the Rev. ISAIAH Y. JOHNSTON, Pastor of the Reformed Dutch Church of that place. Mr. Johnston has left a large circle of friends to lament his untimely death. Those who knew him most intimately will most sensibly feel his loss. They will long remember the gentleness and suavity of his manners, the sincerity and warmth of his friendship, and the consistency and firmness of his christian character. He was tenderly attached to the people of his charge, and the uniform kindness they have manifested towards him and his family proves that the attachment was mutual. In the judicatories of the church of which he was a member, his opinions were much respected; and his frankness and candour gained him the esteem of his clerical associates.

REV. CHRISTIAN BORK.

DIED—On the 29th Sept. in the 66th year of his age, the Rev. CHRISTIAN BORK, late Pastor of the West Reformed Dutch Church in this city.

NOTICES AND ACKNOWLEDGMENTS.

The request of "A member of the Charleston Bethel Union" shall be complied with. "R. E****" will be inserted in our next. "Bible Classes," "Religious Biography," and "A. B." are received. We refer "Ομ 42" to James, 1. 5. "An Inquirer" will find an answer in the annual reports of the society to which he refers. "C." is inadmissible.

Bible Society Controversy.—Mr. Jay has published "a reply" to Bishop Hobart's "Second Letter," and Bishop Hobart has published "A Note to W. Jay," on the subject of the Bible Society. Scholefield's Letter to Lord Liverpool in answer to Norris on Bible Societies is in the press, and will be published next week.

Revival Sermons.—Subscriptions for Dr. Lee's "Revival Sermons" will be received at Mr. Haven's, 182 Broadway.

Hints on Missions.—A valuable little volume, with this title, by James Douglass, has just been published, which we recommend to our readers.

Scott's Family Bible.—A stereotype edition of this valuable commentary, with *Marginal Notes*, is announced for publication by Mr. S. T. Armstrong, of Boston, and Mr. J. P. Haven, of New-York.

Wahl's Greek Lexicon.—Flagg and Gould of Andover, Mass propose to publish a Greek and English Lexicon of the New Testament, translated from the Latin and German work of M. Christian Abraham Wahl, Senior Minister of Schneeberg, Saxony. The proposed translator of the work is Mr. Edward Robinson, assistant instructor in the department of Sacred Literature in the Theological Seminary at Andover, Mass.

Teachers' Association.—The monthly meeting of the General Association of Teachers will be held next Wednesday, in the Lutheran Church, Walker-street, at half-past seven o'clock, P. M. The following questions will be proposed for discussion:—

3. What are the best means of influencing parents to patronize Sunday Schools, and to co-operate with Sunday School Teachers?

4. What method would be most likely to retain the elder scholars within the influence of Sunday School instruction?

The Union Prayer Meeting will be held on Tuesday afternoon, the 7th instant, in the Mariner's Church, at half-past 3 o'clock. The object of this meeting of christians of different denominations is *special prayer* for the general out-pouring of the Holy Spirit upon the people of our city.

Seaman's Magazine.



"The abundance of the sea shall be converted unto thee."

CORRESPONDENCE.

From the Secretary of the London Bethel Union to the Editor.

MY DEAR SIR,

With the Magazine for this month I forward the account just received of the Minehead and Watchet Officers, who appear to have been made tools in the hands of some enemies to religion, and the best interests of our Seamen, to prevent the hoisting of the Bethel Flag. The prompt measures which were adopted have silenced them, or, as some of our seamen would technically term it, "clapped a stopper on 'em." They will meddle no more with the Flag, and will probably wish they never had. Our friend G. C. Smith is better, but not yet able to exert himself as he has done—his pen is not idle. I expect him in London in about three weeks, when, I hope, new and energetic measures will be adopted to do good. May the Lord prosper his own cause, and encourage his people in their work and labour of love, and the "*Dear Boys*" of the venerable Father Eastburn, all over the world, soon be converted unto God.

Believe me, my dear Sir,

Yours most sincerely,

T. PHILLIPS.

London, 4th July, 1823.

MINEHEAD AND WATCHET OFFICERS.

We have already (says the Editor of the London Sailors' Magazine) had occasion to notice the above gentlemen, who, we are sorry to say, have been exceedingly troublesome to the friends of Sailors in the Bristol Channel. We certainly were applied to concerning the foolish threat of seizing any ship, and levying a penalty of £500 on any captain who presumed to hoist the Bethel Flag, but we fancied that a very few grains of common sense and candour would so convince any person of the extreme absurdity and great wickedness of the attempt, that we supposed it impossible that any persons pretending to a knowledge of shipping would so far expose themselves to the condemnation of every good man.

We have however been deceived, as it seems the worthy Custom-house officers of Minehead and Watchet have been determined to purchase popularity at any rate, and attain celebrity at

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any sacrifice. We are sorry, for their own sakes, that they should have gone so far under some mysterious influence, that they will certainly regret it to the latest moment of their existence. Their conduct and their condemnation will, however, operate as a caution to all other Custom-house officers, and, if we may be allowed the expression, will establish the rights of the Bethel Flag on the firmest basis. To the Right Honourable Lord Gambier the warmest thanks are due from the whole community. His prompt and generous attention to the poor despised friends of Sailors at Minehead and Watchet will endear him to the memory of all our readers, and disperse the few whose alarms have been so cruelly excited by the unwarrantable exertions of these Custom-house officers; who are now, for the first time, rising into public notice. Our most respectful and grateful acknowledgments are due, also, to the honourable commissioners of his Majesty's customs, whose dictum has laid this foolish opposition to rest.

The circumstance altogether may be viewed as another proof of the kind intentions of our God to Sailors, and his determination to aid and support every upright measure adopted for their good.

[The conduct of these officers drew forth a correspondence between the Secretary of the Watchet Bethel Union, Lord Gambier, and the Custom-house officers, in which, the circumstances of the case are stated. We have not room for the whole correspondence, and shall only add the note with which it is concluded.]

"A copy of the above communications being forwarded to Mr. Smith of Penzance, (who is now at Bristol, slowly recovering from a dangerous inflammation on the lungs,) he considered them of so much importance that he is publishing a full account of the business, as a caution to other Custom-house officers. The pamphlet will soon be advertised for sale in London. Mr. S. also attended on board the Floating Chapel at Bristol, and, although incapable of preaching, he introduced the business at the close of a sermon, by the Rev. Mr. —; and requested this minister to read the correspondence, at the conclusion of which Mr. S. spoke for a few minutes on the kindness and attention of Admiral Lord Gambier, while the spontaneous burst from many Sailors and their wives, with streaming eyes, was loud enough to be heard, "God bless the dear old Admiral!" The ship was completely crowded, and many very respectable persons were present. Mr. S. put a motion of thanks to this large assembly, and it is reported, that, if ever such a vote was carried without formality and without flattery, but as the most genuine and harmonious sense of gratitude from *every heart*, it was on this occasion. The same noble sentiment must run through the whole circle of British Christians, wherever this Minehead

and Watchet affair is known; and we are not presumptuous in asking, in what port visited by the British Flag will it be unknown in less than twelve months?

"We take leave of the Minehead and Watchet officers, by assuring them that their *fame* will extend to the farthest corners of the earth."

We have received the 'full account' of this affair in a Tract, by Mr. Smith, and also a series of *eleven* other original tracts by the same author, entitled "*SHIP STORES; for Seamen and Landmen.*"

SEAMENS' LIBRARY AT GENOA.

June 21, 1823.

SIR—Please to lay before your committee the following information: The Rev. H. T. late of P — Chapel, has laid the foundation for a British Seamen's Library at Genoa, of whom there are generally from one to two hundred in that port belonging to merchant vessels, besides those of men-of-war, occasionally touching there; in this useful labour he would be happy to be assisted by your Society's bestowing whatever proportion of books they might think the case deserved. A Mr. Pourtalis, at Mr. Andrew Dosat's, Strata Balbe, Genoa, is the person who is to take charge of the said library, which will be kept on board a vessel. Should your Society think proper to do any thing in this matter, whatever they give should be packed in paper, and directed for the British Seamen's Library, Genoa, and sent to Hatchard's, Piccadilly, from whence it will go forward by Sir H. B. If your society does any thing in this matter, I request an account of it by 2d post, that it may be duly entered into the catalogue of the same library, directed to lady T. If any individual wishes to subscribe money to purchase proper books for this occasion, a book lies at Hatchard's for that purpose.—I remain, Sir, your obedient humble servant, J. T.

To the Secretary of the Seamen's Friend Society.

NEW TRADE FOR SHIPMASTERS.

From the Twelfth Annual Report of the Liverpool Bible Society.

From the Captain of a vessel bound for Monte Video, S. A. to a member of the Committee.

SIR—As I had, about sixteen months ago, by your kind interference, a grant from the Bible Society of forty Spanish Testaments, for sale or distribution in Valparaiso, or any other port I might go to, I take the liberty to inform you, that I found the

Word of God so little valued amongst the inhabitants of Chili, that I could only effect the sale of sixteen of the Testaments at 2s. each; I therefore enclose you the sum of £1 12s. to pay over to the Committee. The remaining 24 Testaments I found the greatest difficulty in disposing of as gifts, by taking one or two in my pocket and going out into the country, in order to dispose of them to any I might find in the way. I was astonished and affected to find that the Priests and Padres have had so much power over the hearts of the people, and that they are kept in such perfect ignorance, that not one in fifty is capable of reading the Scriptures, though ever so willing. I think, however, the prospect of doing good wears now a more pleasing aspect, and, I trust, as the present generation rises up, the gloom of ignorance will be seen to vanish away; for there are schools now adopted on the Lancasterian and other systems, where the children are taught to read, and instructed in other useful parts of education, I believe free of expense. The improvement, therefore, I trust, will in a little time show itself, by their accepting and perusing with a willing mind the Word already left amongst them.

If I am thought worthy, I will willingly take and distribute, or sell, as I am able and circumstances occur, what quantity of books the Committee may think proper to send; or in any other way to serve them, I shall be found ready, according to my power. By offering them my services you will favour

Your obedient servant, &c.

SHIPMASTERS SOLICITING FREIGHT.

From the Captain of a vessel bound for Rio De Janeiro, to the Committee.

GENTLEMEN—I have been frequently the bearer of the Holy Scriptures to distant shores, granted from your Society, but more especially to Rio Janeiro;—thither I am again bound. From your ready acquiescence in my request, whenever made, for Bibles and Testaments, I am induced to make application for such a quantity in the Portuguese language, for distribution and sale, as your Society may be pleased to grant.

An important change, you are aware, has taken place in the Brazils during the last 12 months. A more general circulation of books has already taken place, and many authors have written with more freedom than has been known for centuries past. The Scriptures are much esteemed and inquired after, and are thankfully received. Such is the present state of the people to

whom I am desirous to introduce a fresh supply of those waters of life, which alone can heal the malady of sin, and produce a radical change in the turbulent passions of men.

I am, &c.

JOURNAL OF THE BETHEL FLAG

AT NEW-YORK.

Tuesday Evening, July 22, 1823.—The meeting was held on board the sloop *Ann and Sarah*, of New-Haven, Capt. Howard, at Burling Slip. The exercises were conducted in the usual manner. The evening was remarkably clear and pleasant, but an eclipse of the moon, which occurred between 8 and 9 o'clock, changed the brilliancy of the river scene to a sombre hue, and added greatly to the effect, while one of the brethren was reading a chapter which brought to view the sovereignty of God, and making a solemn and faithful exhortation. The number of seamen present was not large, but they were all attention, and appeared to join devoutly in the supplication of one of their shipmates, who offered the first prayer. An old sea-captain concluded, from whose prayer we learned that he had long since found the Saviour, and made his vessel a "Bethel," both in port and at sea.

July 29th—It was the privilege of the ship *Packet*, Capt. M'Cready, to be distinguished this day with the signal for prayer, the *Bethel Flag*. We say *privilege*, for such indeed, is the honour of unfurling this "*banner*" which "thou," O God, "hast given" "to them that feared thee, that it may be displayed because of the truth." (Ps. lx. 4.) After singing, the Chairman of the Committee made a short address, in which he urged the importance of our possessing an ardent and united desire that the exercises of the evening might be mutually beneficial, and stated the object of Bethel meetings, the Mariners' Church, Marine Bible Societies, &c. A captain then made some remarks and prayed, and was followed by another, who commands a ship lately arrived from Rio Janeiro. He related many affecting circumstances of his past wicked life; but now he was enabled to declare his belief in the Lord Jesus Christ, as the only way he could obtain salvation, and in him was all his hope and confidence. He now believed Christ would pardon the innumerable sins he had committed. He then exhorted all present, and Seamen in particular, to repent of their sins and believe in Him who can save them from endless misery. It was then announced that communications had just been received from our Bethel friends in London, and an affecting silence witnessed the deep interest with which was heard an account of the long and severe illness of the Rev. GEORGE CHARLES SMITH, of Penzance, England, who, when a boy, was apprenticed to an American captain—was impressed into the British navy—became a wicked sailor—rose to

the office of lieutenant—was converted to God, and has long been a devoted preacher of the Gospel. We were also favoured with a copy of the Rev. W. H. Angas' Journal at Hamburgh, where he has been labouring among British and American Sailors. The part of it which relates to the last sickness and death of Capts. Mix and Carwise, was read.

Well may we rejoice in the Lord, and glory in the God of our salvation, in giving a union of feelings and exertions to Christians on both sides of the Atlantic, for the spread of the gospel of Christ to all parts of the world by pious Seamen. The exercises of the evening were closed with prayer by a Seaman, after which many tracts were distributed.

In retiring from the ship, a young man came up to one of the Committee and said; "The benefit and blessings attending your Bethel meetings are not confined to seamen alone! O, no sir, I am no seaman, I am an apprentice to a cabinet-maker." We joined the Bethel friend and the young man, and having seated ourselves on the quarter-deck, he proceeded, "I have had my eyes opened, and I trust my heart changed at one of these meetings two years ago, on board of a vessel at Coenties Slip, where I went out of curiosity, seeing a light at the mast-head." [Brig Spartan, Captain Chapman, 13th September, 1821.] "I have wanted to see you and tell you, that your exhorting us all to pray to God for our souls, yes, (you said,) 'pray this night before you go to bed, and do not put it off one day longer, you have precious and immortal souls to be saved or lost. O, do not suffer your souls to perish in neglecting to pray in the name of Jesus Christ, the Saviour of sinners.' And many other things you said and urged so strongly, I could not resist them, I did go on my knees and pray before I went to bed, and I believe the Lord heard my prayer and answered it, for I soon felt the importance of my salvation; and I can now pray in faith, in the name of my Redeemer, and receive that joy and consolation which I know the world can neither give nor take away. I have united myself with a Methodist church, and hope to spend my days in penitence and prayer. There was with me the same evening another young man, whose heart was also deeply affected, and he came to the same resolution, to devote himself to Christ. He has since removed to the country—I believe he holds on his way with steadfastness and joy—he often writes me, and exhorts and encourages me to continue instant in prayer."

After this relation we proposed to him a number of questions, and his answers secured our good opinion of his christian walk.

August 5th.—Meeting this evening on board the ship *Corsair*, Capt Porter, in the Savannah trade. The weather was fine, and the company pretty large. Several persons from different parts of the United States, and some land friends, who had not attended a Bethel meeting before, were present, with about sixty seamen. The Rev. JOSEPH EASTBURN, minister of the Mariners' Church at Philadelphia, and the Rev. JOSEPH BROWN, minister of the Mariners' Church at Charleston, S. C. who had providentially met in this city,

attended this meeting. One of the Committee, a Captain, opened the exercises of the evening with a short address, in which he remarked upon the goodness of God in permitting us to assemble on board this ship, and observed: "My dear shipmates, the Lord has sent here some friends, who will cry aloud to God for your souls—they will not spare their voices in humble prayer to God for your salvation. O, unite your hearts in every prayer, that we may all so live, that when we die, we may die the death of the righteous, and that our last end may be like his." After singing, the venerable Mr. Eastburn, now *seventy-five years of age*, supplicated the throne of grace for mercy upon poor perishing Seamen, and followed with an appropriate address, delivered with all the energy of youth. A few verses were sung, and Mr. Brown delivered a suitable exhortation, and engaged in prayer. As the meeting was about closing, Mr. E. appeared to be impressed with the idea that this would be the last time he should address Seamen in the port of New-York, and his desire that he might meet these precious souls in heaven impelled him to break out with "strong crying and tears," and approach the "dear boys" with a most impassioned exhortation, which he thus concluded: "O! my dear shipmates! I cannot depart without you—I must take you all in my arms and carry you to Christ this evening—O! do come and give yourselves to him this night—His arms are extended to receive you as mine are—and if you will go to Him you will be safe, on the ocean as on the land—and you will be safe in the hour of death—He never will part with you in time nor in eternity.—*Farewell!*"

August 12.—Ship *William Wallace*, Capt. Wood. All the exhortations and prayers this evening were offered by Captains and Seamen, (except the part which the Rev. Mr. Chase took,) and listened to by about 300 persons. A Captain who was to sail the next day on a long voyage, was very earnest in his address to his fellow seamen, who gave the most strict attention during the whole exercises.

Numbers of the *Christian Herald and Seaman's Magazine*, and reports and tracts were left on board as usual, for the use of the ships, and about 100 tracts were distributed.

The next day, two of the Seamen who were present at this meeting called at the Depository for Bibles. One of them was sent to a member of the Committee who was at the meeting. They held the following dialogue:

Sailor. I want a Bible.

Member of the Committee. Have you never had one?

S. I never had.

M. C. Did you never want one before?

S. I never did before now. Yesterday one of my shipmates said to me—"Charles, the *Bethel Flag* is flying on board that ship: let's go there to night." I told him I never was at one of *these* meetings, I would go. We both went, and I never felt so before, and I have been distressed in my mind ever since—and reading this tract*

* No. 6 of the "Bethel Messenger."

increases my distress, for I am going a long voyage, and must sail to-morrow—I have not one cent—how shall I get a Bible?—I cannot go to sea without one!

SOCIETY FOR PROMOTING THE GOSPEL AMONG SEAMEN.

The Rev. Mr. TRUAIR returned to this city from his Western Tour, on the 23d ult. after an absence of nine weeks. During Mr. Truair's journey, he shared largely in the hospitality and kind offices of his country friends, and in all places where he had an opportunity to lay the Society's object before the public, it commended itself to almost every man's conscience. In several places we had the pleasure of witnessing the intense interest which his subject excited as the prophecies concerning those who "go down to the sea in ships," were unfolded, and their partial fulfilment recounted. It appears very evident that nothing more is wanting to secure sufficient funds to support the *Mission to Seamen*, than correct information respecting its object and plans, the number of seamen and their wretched condition—the magnitude and importance of the object, and the obligation, upon principles of justice, gratitude, morality, religion, and the common good of mankind, that all classes of society (and especially christians) are under to do something in the work. Let these considerations be presented to the people of the interior, with the statement of such facts, as both encourage the hope of success and show the difficulty of the labour, and they will be ready to do their share in the work of improving the condition, and elevating the moral character of *one hundred thousand American seamen*. We have been led to these remarks on account of the very superficial manner in which we believe the subject has been examined by christians generally, and because we have seen the most happy effects produced upon the minds, and hearts, and hands of many persons who have examined more attentively the merits of the cause. We would appeal to the Rev. gentleman who has travelled many thousand miles in the service of the society, and to others who have solicited funds, whether they have not found a greater difficulty in *procuring opportunities* to state the claims of seamen, than in *procuring aid* where the subject was understood. Those who think the Society's claims are confined to Manhattan Island, will see that this is not the opinion of all who live in the interior; *for it hath pleased them to make a certain contribution for the poor SAILORS which are scattered abroad from sea to sea, and from the islands to the ends of the earth.*

As to the particulars and result of Mr. Truair's late tour, we shall leave him to speak for himself, through his report to the Board, which we hope to present in our next number.